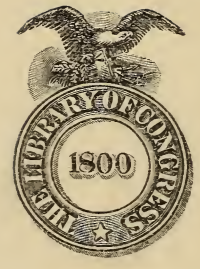
The Church and The Greater Sacraments

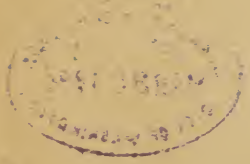
BX
5949
.A1K6

Archibald Campbell Knowles



Class BX5949
Book .A1K6
Copyright No.

COPYRIGHT DEPOSIT.



THE CHURCH

— AND —

THE GREATER SACRAMENTS.

WITH A SKETCH CONCERNING

EARLY CHURCH BUILDINGS.

BY ARCHIBALD CAMPBELL KNOWLES.

LIBRARY OF CONGRESS
COPYRIGHT,
MAR 30 1894
CITY OF WASHINGTON.
12535 Mar. 2. 1894

MILWAUKEE:
THE YOUNG CHURCHMAN CO.
1894.

BX5949
.A1K6

COPYRIGHT, 1894.

BY ARCHIBALD CAMPBELL KNOWLES.

ONE of the very many things for which we all should feel grateful, in this busy day of the Church's active life, here in our American Church, is the not infrequent sight of our young laymen rousing themselves to some earnest thought and study, concerning the Church's early history, her distinctive doctrines and teachings. As a modest contribution towards this feature of our literature, and as some slight proof of this striving to be wise in the things pertaining to the kingdom of God, we are glad to commend this essay of our dear friend, and former parishioner; and pray God's blessing upon him, and upon this—his work and labour of love, for Christ's sake, and that of His Church, wherein we all so unworthily serve.

† I. L. N.

BISHOP'S HOUSE, Milwaukee,
Lent: 1894.

PREFACE.

It has long appeared to the writer, only an every day man of business, that many nominal Church people are to be found who seem sadly ignorant not merely of the origin and history of the Church, but also of the very doctrines of the Faith which they profess; and who—for lack of time or opportunity—are unable to reach easily the proper sources, and obtain the information of which they must often feel the need.

The following pages are therefore written with a view of giving some slight help, perhaps, to those who may chance to read them, towards a better appreciation of our glorious heritage, in "the Faith once for all delivered to the Saints;" and a deeper hold on the value of the Sacraments, and their place and use in the spiritual life.

In this short space, we can only hope to give a faint outline, touching some of the more important facts under review. But we cherish also the hope that this little book may stimulate the reader to go further on, and seek out the richer and wider fields of the Church's literary treasures. And may the result be—not only a clearer knowledge of the Church's wealth of history, but also—a warmer love and devotion to the Person of our Blessed Lord and Saviour Jesus

Christ, and His Body, the Church, "which He hath purchased with His own Blood."

And may the author here express his gratefulness to his long-time rector, and spiritual guide, the present Bishop of Milwaukee, who while at St. Mark's parish, in Philadelphia, for so many years, first under God, aroused in his heart a deep love for the Church, her Sacraments, and her history.

A. C. K.

LENT—1894.
Philadelphia.

Places of Worship, and Forms of Service, in the Early Church.

I.

Places of Worship, and Forms of Service, in the Early Church.

IN the early ages of the Church, centuries before the invention of printing, and the consequent wide dissemination of knowledge and learning, the Bible now to be found in almost every household was contained only in the few rare manuscripts, or copies of these manuscripts, possessed by the Abbeys, Monasteries, or Cathedral Churches, and looked upon as their choicest treasures.

Reading and writing were known but to a favoured few, generally those of the upper or patrician classes, and the clergy. Therefore the Church, in order to show forth to the common or uneducated masses her Divine origin and to tell of Christ, His life and His teachings, taught the people through symbolism and allegorical and pictorial representations.

Owing to the terrible persecutions which Christ's followers at first suffered, their meeting-places, their forms and ritual, had of necessity to be but crude and primitive. Persecution and death followed in their wake, poverty and suffering stared them in the face; yet supported and encouraged by their deep love of our Blessed Lord and the hope of Eternal Salvation held out to them, they never faltered, but bravely went out upon their way, to die like heroes and martyrs.

So their Churches were often but the upper rooms of houses, small barns, sometimes even caves in the ground. They frequently buried their dead in these caves, or catacombs, as they were called. There the Holy Communion was often celebrated, a stone sepulchre serving for an Altar, on which to place the sacred Elements, with Lights standing thereon. This is supposed to be the earliest authority for the use of stone altars, now extensively to be found in many of our Cathedrals and Churches.

Gradually persecution ceased. The Empire became Christian under the renowned Constantine the Great. Christ's followers, however, still had to undergo great privation and suffering, but these were often from within their fold. Nations,

one by one, came under the banner of Christ; Churches, Chapels and Abbeys rapidly multiplied, continually becoming more beautiful and ornate as time went on; devoted priests became hermits in the desert or lived there in community life; others carried the Gospel over the mountains into distant lands; until peak, valley, city and plain showed the Church carrying on our Lord's glorious work, of slowly redeeming the world.

Then came another era. That which had been done primarily for the showing forth of Christianity and converting the heathen lands, came to be done for the glory of God and in memory of dear departed ones. Man's highest powers and attainments were called into play, resulting in those rich carvings and sculpture, those magnificent stained glass windows, those beautiful and inspiring paintings and those elaborate and delicate embroideries, which delight the eye, as well as stimulate the fancy and stir up religious zeal.

Then came the terrible rage, bigotry and iconoclasm of the Protestants of the Reformation. Cathedrals were turned into stables; churches were made the lodging places of rude, blasphemous soldiery; holy places were open to all manner of abuse and sacrilege; when altars, rare carvings, rich

windows, and the choicest treasures of the churches were utterly destroyed; as in the words of the lxxivth Psalm—"they break down all the carved work thereof with axes and hammers."

We can see even at this late date the harvest of these seeds of irreverence, intolerant and misguided zeal, and this iconoclastic spirit, so hard to overcome.

The Catholic Revival of this century has put new life into the whole Anglican Communion, and that work has been richly blessed: a new impetus has been given to church building; memorials to our dead are of daily note; rich Church dressings have been given, until God's service is now as it should be, in many churches, glorious with elaborate ritual, vestments and ornamentations.

Thankful for what we have in these happy and peaceful days of the Church, after the eventful changes of time, let us glance for a moment over the page of history, and see the condition of things in the days of the Primitive Church.

The Church of to-day is strong in power and authority and numbers; wealthy in splendid cathedrals, churches and colleges; beautiful with all that music, rich vesting and ornate ritual

can make it. The Primitive Church was numerically small, and a sadly persecuted body, poor in places of worship, plain in services.

Now it is considered even by the cold and unthinking to be at least as great a sign of respectability to attend a Christian church, as it was a mark of shame and reproach for the early Christians to be followers of Christ. The intense love, earnestness, and sincerity of these early Christians is best proved by this one fact: their utter disregard of the world's verdict, of the world's persecutions, of the world's sentence of death, as they cheerfully bore all, even giving up all they possessed of this world's goods, to take upon them the yoke of Christ and bear His Cross!

Let us now examine their ways more closely, and first their services. We are told in the Book of the Acts that these early Christians "continued steadfastly" in the Apostles' doctrine, in their fellowship, and the breaking of the bread and in the prayers; and these are marks of the Catholic belief of to-day.

The 1st chapter of Acts tells us that the original Church—the Church of Jerusalem—consisted of about one hundred and twenty persons, increased by St. Peter through a sermon preached on the

great Feast of Pentecost, to about three thousand.

Here is the first picture of the Catholic Church, twelve Apostolic Bishops and some three thousand members.

In Pliny's letter to the Roman Emperor Trajan, written about A. D. 112, he says of the early Christians that " . . . . they were accustomed on a stated day to meet before daylight and to say in turns a hymn to Christ, as to a god, and to bind themselves by an oath, not to commit any wickedness," etc. Many writers think the hymn mentioned in this letter, as being sung to Christ as God, was none other than our *Gloria in Excelsis*, which we know as the *earliest* Christian hymn.

The principal service of the Church then as now, was the Holy Eucharist or Holy Communion, and this is the only service commanded to be observed by our Blessed Lord. At one time this was kept at night together with the *Agape*, or Love Feast.

This *Agape,* or Love Feast, was a very simple, and plain meal, where the cost of all things was defrayed out of the common fund, voluntary

contributions in kind being made by the richer members of the community.

The sacred character originally intended in this rite, was so far departed from, and that very wickedly, by the Corinthians, that St. Paul wrote a portion of his famous epistle to them, regarding their evil conduct (I. Cor. xi, 21).

This was written about A. D. 57. Shortly after this the two feasts were separated, and the *Agape* came gradually to fall into disrepute, and finally was given up altogether.

It seems as soon as these two feasts came to be separated, that the Holy Eucharist was celebrated in the early morning, but the name Lord's Supper was still retained and used as it often is now. It should be remembered, however, that on Maundy Thursday, on which our Lord instituted the Holy Communion, it was in reality the midnight hour running into the early hours of the following day, when the Institution was made.

It may be said here that if our Lord had intended all future celebrations to have been in the evening, He would have said so, and the Church would not have gone against His command, and had early morning celebrations.

St. Cyprian says, "It was necessary for Christ

to offer on the evening of the day that the very hour of sacrifice might signify the sunset and evening of the world . . . . but we celebrate the resurrection of the Lord in the morning."

St. Basil, St. Chrysostom, Tertullian, St. Ambrose, St. Augustine, all have written enjoining *fasting*, and early communions; and the council of Hippo (A.D. 393) and the third council of Carthage (A. D. 397) both passed canons enjoining fasting.

We know therefore, that the early Christians thus continued steadfast in the Apostles' doctrine, the fellowship, the breaking of bread, and the prayers.

Now a word as to the Liturgy, which strictly speaking is the service of Holy Communion:

There were four great Liturgies, the Apostolic Liturgies, viz:

The Liturgy of *St. James*, used in Jerusalem, and in a slightly different form at Antioch, where it was known as the Clementine Liturgy.

The Liturgy of *St. John*, used in Ephesus, Gaul, Spain and Britain.

The Liturgy of St. Mark, used at Alexandria.

The Liturgy of St. Peter, used at Rome.

These four great Liturgies form the basis of

all subsequent Liturgies, and on a careful comparison will be found to be very similar in many respects to that used in our own branch of the Catholic Church of the present day.

We give the order of these four great Apostolic Liturgies, and our own, side by side; which always followed certain preliminary Scripture lessons, and the sermon. [See table at the end of the book.

There is no doubt that the early Christians celebrated the Holy Eucharist daily, and fasting, and it is also beyond doubt that the Sacrament was reserved, and carried to the sick and the dying.

Regarding the early Church buildings, as we have said before, the first services were held in caves or upper rooms.

The first actual church opened is said to have been at Rome, in the second century, being part of a private house converted to this sacred use. The present church of Santa Pudenziana occupies the site.

History says that by the time of the dreadful persecution of the Christians under Diocletian in 303, there were twenty-five churches and fifteen

basilicas connected with the catacombs in Rome, though other churches had been built in various places throughout the Empire.

The Catacombs at Rome, and similar ones at Naples, and Alexandria, were also used for services and hiding places of the early Christians, as has been already stated.

The earliest form of church building was after the pattern of the basilica. One of the first is at Djemla, in Algeria. "It is a rectangular hall, ninety-two feet long by fifty-two feet wide, divided by pillars into a body and two aisles, with a lofty square enclosure at the upper end, on the usual site of the chancel. Its floor is covered with a fine mosaic pavement, so purely classical as to leave no doubt as to its origin."

The earliest church in England, was built at Glastonbury, the place where St. Joseph of Arimathea is said to have settled, according to the old tradition, which states that he and SS. Philip, Lazarus, and Martha were banished by the Jews, and after going first to Marseilles went to Britain (except SS. Philip and Lazarus).

St. Joseph is said, according to this early tradition, to have had with him the Holy Grail or

Chalice, in which our Blessed Lord first consecrated the sacred wine.

The early churches were plain and unattractive outside, but gradually became very handsome and beautiful in the interior.

There is no doubt that as soon as proper church buildings came to be erected, quite an ornate ritual began to be observed.

Lights and incense are mentioned in the earliest writings.

Eusebius, the Church historian, tells us, the magnificence of the sacred vessels made the persecutors envious, and led to the martyrdom of St. Lawrence, (A. D. 258) because he would not surrender the treasures of the Church.

Prudentius says that when St. Lawrence was martyred, "the Priests offer in gold; the Sacred Blood is received in silver chalices; in the nightly sacrifices the wax tapers are fixed in golden candlesticks."

The Fathers mention that St. James the Just, first Bishop of Jerusalem, and also St. John, were in the habit of wearing the golden plate which was the custom of the high priests in the old Jewish ritual.

It is not until the fourth century that we

have any very clear mention of the vestments of the clergy; but we do know this much, that before that period the Bishops and priests wore at least the white tunic or garment with sleeves, and the pallium or cloak over it, while the deacons only wore the tunic.

When we look at the revival and restorations still going on in our glorious cathedrals and churches, truly we should thank God on bended knees, that this century sees the church stronger than ever, and Catholic ritual still preserved and yet in daily use in our worship.

Truly should we sing in the words of that earliest of Christian Hymns, *Gloria in Excelsis!* Glory to God in the Highest!

The Sacraments.

II.

The Sacraments.

IT is purposed through the few words that follow, to show that the Sacraments are of Divine origin, that they have always been observed, from the Church in apostolic times down to the Church of the present day; and to obtain, if possible, some clearer idea as to the true Catholic doctrine concerning them, together with a glance at some of the erroneous notions held by many.

First, it is well to note precisely what is the meaning of a Sacrament, so accurately given us in the Catechism, where it says that a Sacrament is an "outward and visible sign of an inward and spiritual grace."

If we turn to the 25th Article of Religion, in the Prayer Book, we find these words: "There are two Sacraments, ordained of Christ our Lord, in the Gospel, that is to say, Baptism and the Sup-

per of the Lord. Those five commonly called Sacraments, that is to say Confirmation, Penance, Orders, Matrimony and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God."

A careful reading of this article will show that it does not exclude the five called Confirmation, Penance, Orders, Matrimony and Extreme Unction, from the Sacraments—on the contrary it allows that they are partly "states of life allowed in the Scriptures;" and that it only means to put them into a lower or secondary place, when contrasted with the two greater Sacraments, or those, as the Catechism has it, "generally necessary to salvation."

For the sake of argument, however, if the Article did authoritively declare these five not to be Sacraments in any sense, Catholic Churchmen certainly are not bound to admit its verdict.

Most people probably know the history of these *thirty-nine* Articles in the Prayer Book. We

know that for centuries there was nothing beyond the Creeds to show the various doctrines of the Faith; we also know that it was not until 1536 that Articles were thought to be necessary in the Church of England; we know still further that the first set of Articles consisted of *ten*, changed later to *six*, then to *thirteen* (which change was never really authorized or accepted), then in 1553 to *forty-two*, and in 1563 changed to be *thirty-nine*, and in 1571 revised and altered to what they are now.

A glance at these various sets of Articles will show they went from one extreme to the other, but since their final revision and adoption in 1662 they are to be accepted.

Churchmen can conscientiously accept them, but not to the exclusion of Catholic belief; and in the case of the five lesser Sacraments just mentioned, we can accept the reading of Article xxv, and at the same time, believe as Catholic Churchmen have for all ages, that these five are truly sacraments, but *lesser* ones; fit for certain states of life only; a moment's thought will show that each has its outward and visible sign, though this sign be not specifically ordained of God, together with its inward and spiritual grace.

Now, let us consider the two great Sacraments:

FIRST: BAPTISM, (Repentance).

We know that God created man in His own Image, and we know that Christ when He appeared on earth took upon Him the nature of man, and so dignified and ennobled man.

Thus it would seem that man was created good, but Scripture also tells us that mankind was given the power of a free will, and we know that Adam and Eve used this power by sinning.

As man fell, as the old Adam erred, and as all future generations bear the marks of that wickedness and are born in original sin, so it became necessary for man to be born again, to be saved, to put upon him *the new Adam*—in other words to be BAPTIZED.

The Scriptural command is very clear and very strong.

Our Blessed Lord told Nicodemus, when he wished to know the way to salvation: "Except a man be born of Water and of the Spirit he cannot enter into the Kingdom of God."

St. Peter, in answer to the words: "What shall we do to be saved?" says: "Repent and be

baptized every one of you for the remission of sins" (Acts ii, 38).

In Acts xxii, 16, we read the command to Saul of Tarsus: "Arise, be baptized and wash away thy sins," and in St. Matthew xxviii, "Go ye therefore and teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost."

So the Bible is clear in its command on this point; and so the Church continued to teach, as witnessed by many of the individual writings of the Fathers, and by that Church manual of Apostolic times, supposed to have been written in the *first* or *second* century, known as "The teachings of the Apostles."

St. Cyril, Bishop of Jerusalem, about A. D. 351, wrote a number of lectures—still extant—on Baptism; and Justin Martyr, Irenæus, and Tertullian and many other of the Fathers also wrote of the primary importance of it.

The Catholic Church throughout all ages has adhered to it, and has insisted that each person must be baptized, or re-generated, on being admitted to the Church. Another name is Christening, which means being made a Christian.

It is beyond doubt that INFANT Baptism has

always been held in the Church. If we refer to Acts xvi. 15 and 33, and First Corinthians i, 16, we read that when the older members of a family were converted, not only these, but the *entire household* was baptized.

St. Cyprian used to say: "One cannot have God for his Father, unless he have the Church for his mother;" so to have the Church as a mother, the person, whether grown up or a child, necessarily had to be baptized to be admitted.

Justin Martyr, who lived almost at the same time as St. John, speaks of many people who were made followers of Christ from *infancy*.

St. Augustine also mentions "infants baptized in Christ," all of which goes to prove that it has always been a pious and Catholic custom to baptize CHILDREN.

In Baptism, a name is given to show that the child is dedicated by that name to the service of Christ; and in the early days it was a habit to give the child the name of some saint, as St. Chrysostom says, to move the child in later years to emulate the virtues and sancity of him or her whose name he or she bears.

The child is baptized "In the Name of the Father and of the Son and of the Holy Ghost."

to show the faith in the Blessed Trinity, as the foundation of our Christian life.

In olden times a lighted candle would be given either to the child or god-parent, to show that hereafter he was *to walk* by the *light* of faith.

The subject of the necessity of Immersion, has been often discussed. The Baptists urge this as the mode used upon our Lord, when baptized by John the Baptist. Admitting this, if so, to be a precedent for us to follow, it is not proved that our Lord was immersed, indeed it would seem that quite the contrary was the case, and that our Lord stood in the shallow bank of the stream, and had the water simply poured on His Head. Again, if the Apostles had insisted on the necessity of immersion, many a baptism could not have taken place, in a land where the hot suns scorched much of the country into a desert place, wanting in water.

To sum up, investigation proves that our Blessed Lord ordained Baptism and directly insisted on the need of it; that the Apostles strictly observed these commands; that the Catholic Church throughout all time has followed it; and that by Baptism, the original sin of the first Adam, or the "Inheritance of degeneration" is

washed away, and the grace of the *new* Adam, or "Inheritance of Regeneration," is assumed, whereby are renounced, as the Baptismal Office says: "the devil and all his works, the vain pomp and glory of the world with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them."

Then we profess belief in "all the Articles of the Christian Faith as contained in the Apostles' Creed," and promise to "obediently keep God's holy will and commandments, and walk in the same all the days of our life."

Now we come to the SACRAMENT of the LORD'S SUPPER or the Holy Eucharist, or Holy Communion—the highest Sacrament of the Church, which makes us, as the Prayer Book so well puts it in the prayer before the *Gloria in Excelsis:*—"very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting Kingdom," etc.

It has been over this Sacrament, so fitly and so often named the Blessed Sacrament, that the world has fought for ages; that armies at various times have been arrayed against each other, to support their special definitions of it; that men

have suffered martyrdom, preferring to sacrifice themselves, rather than give up what they held to be true; that controversialists have bitterly argued; and upon which the greatest men of the schools have expended their learning and time.

Think of all this—these bitter wars, these noble lives thrown away before their time, these wranglings and quarrelings of learned minds—and then turn to the short, but solemn and beautiful account of the Institution of this same Blessed Sacrament, as told in Scripture, a sacrament breathing love, charity and forgiveness, and a sacrament that conveys to the faithful receiver the greatest of all earthly blessings; and how far away from that "love and charity with your neighbors," do so many people seem!

We find in studying the Scriptures, that the New Testament generally supplements and completes types which are found originally in the Old Testament.

Under the Jewish Law, the Jews were commanded to offer up burnt-offerings, thank-offerings, trespass-offerings and sin-offerings, all being but types of the great Offering of our Lord on the Cross, for the sins of the world.

So, more especially, was the great Feast of

the Passover, commemorating the escape of the Israelites, whose door-posts were smeared with the blood of the lamb that was killed, at the time when God smote the first-born in Egypt (Exodus xii.), a type of the great Sacrifice of the *Lamb of God*, whose Blood taketh away the sins of the world.

All have probably read the account of the Institution of the Last Supper, as told in St. Matthew xxvi, 26-28, St. Mark xiv, 22-25, St. Luke xxii, 19-20, and by St. Paul, in his First Epistle to the Corinthians xi, 23-29.

These vary only in the wording and are essentially the same.

It will be noticed that St. John has given no account of the Institution of the Lord's Supper, but it is he that foretold it in the wonderful *sixth* chapter of his Gospel, verses 47-58.

This chapter is the one that makes the great stumbling block for all unbelievers, and the one that sectarians find so hard, even by the most specious arguments, to explain otherwise than what the words actually state.

The words of Institution that we use in the Communion Service of the Book of Common Prayer are as follows:

"—— For in the night on which He was betrayed, He took Bread, and when He had given thanks, He brake it and gave it to His disciples, saying: Take, eat, this is My Body, which is given for you; do this in remembrance of Me.

"Likewise, after supper, He took the cup, and when He had given thanks, He gave it to them, saying: Drink ye all of this; for this is My Blood of the New Testament, which is shed for you and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of Me."

Herein is the account of the Institution, and this contains the full belief of the Catholic Church.

Examine it for a moment: Our Blessed Lord takes the bread, calling it *bread*, and then after He has given thanks, He calls it His *Body*, but He does not add that the *bread* is no longer there; so also He took the cup of wine, and after giving thanks, He calls it His *Blood* of the New Testament, yet He does not say the *wine* is not there also.

If our Lord had intended us to believe that the bread and wine no longer existed after His Consecration, certainly He would have said so; likewise, taking another view, if He had meant that His

Body and Blood were not really present after His Consecration, He certainly would *not* then have told us that "This is My Body," "This is My Blood."

This then brings us to the doctrine held by the Church, which is simply that under the forms of bread and wine, which still remain, is the Real Presence of the Body and Blood of our Blessed Lord.

How that Real Presence is there, we do not know, except that it is there through the power of the Holy Ghost, by the act of Consecration; and very properly has the Church, guarding against the errors of Rome, not attempted to define how that Presence is there, simply preferring to believe our Lord's own words, and having sufficient faith to trust that our Lord is really present in the Blessed Sacrament, but in a mystical and supernatural manner; or as Article xxviii, clause 3, of the Prayer Book has it: "The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner, and the means whereby the Body of Christ is received and eaten in the Supper is Faith."

Now the definition of a Sacrament is, "an

outward and visible sign, of an inward and spiritual grace."

The Lord's Supper, or Eucharist, is a Sacrament. Hence, if after consecration the bread and wine no longer existed, there would only be the inward and spiritual grace, without the outward and visible sign; and likewise if there was no *Real Presence*, there would only be the outward and visible sign, without the necessary inward and spiritual grace.

Therefore, the Holy Eucharist, to be a real Sacrament, and to adhere to our Lord's ordinance, must consist, after Consecration, of the Bread and Wine for the outward sign, and the Body and Blood really present for the inward grace to be conveyed.

Turning to the Church's Catechism we read that the Lord's Supper consists of three things:

The outward part, or sign, called in theology, the *Sacramentum.*

The inward part, or thing signified, or the reality of the Sacrament, called in theology, *Res Sacramenti.*

The benefits, or *Virtus,* so called in theology.

The questions and answers in the Catechism are as follows:

Question.—What is the outward part or sign of the Lord's Supper?

Answer.—Bread and wine, which the Lord hath commanded to be received.

Question.—What is the inward part or thing signified?

Answer.—The Body and Blood of Christ which are spiritually taken and received by the faithful in the Lord's Supper.

Question.—What are the benefits whereof we are partakers thereby?

Answer.—The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine.

Besides the Sacramental part just described, the Holy Eucharist has another, the Sacrificial part.

Every time a celebration of Holy Communion is made, it is the offering of the "Lamb of God, Son of the Father, that takest away the sins of the world."

We are told by our Lord to show His death "till He come" (First Epistle to the Corinthians, xi, 26) and so the Church has always done.

This sacrificial part of the Holy Eucharist is

believed to be analogous to the sin-offering under the Mosaic Law. It is not meant that our Lord is sacrificed again, for we know He died on the Cross *once for all;* but we commemorate His death, and offer it up as the *Memorial*, a pleading of it before God the Father.

Look at the words of Institution: "Do this in remembrance of Me"—which means as the Greek version has it: "*offer* this in *memorial* of Me," and the real significance becomes clear.

To sum up then, we have found that the Blessed Sacrament of the Holy Eucharist gives us the Body and Blood of Christ, really present under the forms of bread and wine, which are called the sacred elements; that the Sacrament has three parts, the outward or visible, the inward or spiritual, and the benefits or virtue; and that there is also a Sacrificial as well as a Sacramental meaning in this great Offering.

This was what was taught by the Apostles, this was what the early Fathers believed, and this is what has been held by all true Catholics the world over, and finally (to quote the highest

authority last), this is what our Blessed Lord Himself taught.

It may be well to note the following quotations from eminent persons, from Apostolic ages down, and see how in the successive epochs the same doctrine has been held:

St. Ignatius to the Philadelphians, in the early part of the second century: "Be ye careful therefore to observe one Eucharist (for there is one flesh of our Lord Jesus Christ, and one cup unto union in His Blood," etc).

St. Irenæus—"The bread from the earth, receiving the invocation of God, is no longer common bread, but the Eucharist, consisting of two things, an earthly and a heavenly."

St. Chrysostom—"Since then, the word saith *This is My Body,* let us both be persuaded and believe, and look at it with the eyes of the mind."

St. Cyril, of Jerusalem—"Contemplate therefore the bread and wine, not as bare elements, for they are according to the Lord's declaration the Body and Blood of Christ; for though sense suggests the former to thee, let faith stablish thee."

"Judge not the matter from taste, but from faith be fully assured without misgiving that

thou hast been vouchsafed the Body and Blood of Christ."

St. Clement of Alexandria—"Being both Flesh and bread He giveth Himself, being both, to us to eat."

Bishop Edmund Geste, Lord Bishop of Rochester, in a letter, dated December 22nd, 1566, to Lord Burleigh: "We maye say yt in ye Sacrament, His verye Bodye is present, yea really, that is to say, indeede, substantially, that is in substance, and corporally, carnally and naturally—by which words is meant that His verye Bodye, His verye Fleshe, and His verye Humane Nature is there, not after corporall, carnall or naturall wise, but invisibly, unspeakably, supernaturally, spiritually, divinely and by waye unto Him only known."

Wheatly—on the Prayer Book: "Thus much we must be sure to hold, that in the Supper of the Lord, there is no vain ceremony, no bare sign, no untrue figure of a thing absent—but the communion of the Body and Blood of the Lord in a marvellous incorporation, which by the operation of the Holy Ghost is through faith wrought in the souls of the faithful (etc). . . who therefore verily and indeed take and receive the Body and Blood of Christ in the Lord's Supper."

Bishop Jeremy Taylor, " . . . . And believe, if thou art a worthy communicant, thou dost as verily receive Christ's Body and Blood to all effects and purposes of the Spirit, as thou dost receive the Blessed Elements into thy mouth. . . . . And to make this good to thee, there is nothing necessary on thy part but a holy life and a true belief of all the sayings of Christ; amongst which, indefinitely assent to the words of Institution, and believe that Christ in the Holy Sacrament gives thee His Body and Blood."

"He that believes not this is not a Christian. He that believes so much needs not to inquire further, nor to entangle his faith by disbelieving his sense."

Dr. Pusey—"But while the consecrated elements, as we believe (because our Lord, and God the Holy Ghost, in Holy Scripture, calls them still after consecration by the names of their natural substances and does not say that they cease to be such), while the consecrated elements remain in their natural substances, still, since our Lord says, "This is My Body," "This is My Blood," the Church of England believes that "under the form of Bread and Wine" so consecrated, we "receive the Body and Blood of our Saviour Christ."

It will be needless to quote any more of the many noted theologians and Churchmen,—the few we have given will show that in the patristic times, before and after the Reformation, and down to our own times, the Church has held the same doctrine, as to the Real Presence of Christ in the Blessed Sacrament.

Now for a moment, glance at the two conflicting errors—one that of Rome; the other that of the Dissenters, represented principally by the adherents of Zwinglius and Calvin, (though Dissent has also many other conscientious but erring leaders).

First, the Roman Church—her belief is that of Transubstantiation, or that after the words of Consecration, the "accidents" of bread and wine remain, but that though these look like bread and wine, it is an error; for nothing then remains of these elements, after consecration, except in appearance only. Physically they are annihilated and gone.

What a violation of the true definition of a Sacrament this makes! In the first place it takes away the nature of a Sacrament, for it leaves

nothing but the inward and spiritual part, and does away with the outward and visible sign (bread and wine) both of which we have shown are necessary to the nature of a Sacrament.

Then again it has no warrant of Catholic belief; for Transubstantiation is only a late mediæval definition, first invented by Paschasius Radbertus in 831 A. D.; which was opposed and combated at the time, and was first preached in England by Archbishop Lanfranc in 1070, and not even declared an Article of the Roman Faith until the Fourth Lateran Council, and not formally defined until the Council of Trent.

Out of this erroneous statement of doctrine has grown a still worse practice among the Romanists, that of withholding the Chalice (or the wine) from the Laity, only allowing the celebrant himself to partake of it, and then trying to excuse this direct disobedience to our Lord's command, by arguing that because a living body contains also the blood, therefore the consecrated bread being the *Body* of Christ, the *Blood* must also be there; for they say, each species (meaning by species the elements of bread and wine) contains "Christ whole and entire." The Anglican Church certainly accepts this doctrine of concomitance, or

that Christ is present, "whole and entire" in each element, but Rome errs in withholding the Chalice from the laity, a practice entirely unwarranted. And the Roman Church therefore loses, for all her lay people, the special grace of the Chalice: for that this "Cup of the Lord" has a special and peculiar grace of its own all theologians allow, and teach.

The wrong of this is amply proved by our Blessed Lord's own words, telling us *both* are necessary; for He says, in St. John, vi, 53: "Verily, verily, I say unto you, except ye eat the *Flesh* of the Son of Man, and drink His *Blood* ye have no life in you."

The Sectarians or Dissenters err just as much the other way, for they make the Lord's Supper but an empty sign.

One of their great exponents, Zwinglius, when alive, taught that the *benefits* of the Sacrament came from the *recollection* of Christ *dead* not living, and that these only depended on the disposition of the receiver, and that the Holy Eucharist was nothing else than a *sign*. This simply makes our Lord's words read: "This is NOT My Body," "This is NOT My Blood," and therefore, by taking away the inward or spiritual grace,

this error also does away with the nature of a Sacrament.

Another great dissenter, Calvin, taught very much the same, except that he made the *benefits* of the Sacrament come from the *intention* of the Giver (God) and that it was simply a divine seal or pledge, conferring no special grace in the act.

So here, in these many varying beliefs of the Sectarians and the Romanists, we have grave errors; and the Anglo-Catholic churches in England, in America, and their various national branches, should rejoice that God has so been with them, that we have been kept in the truth, and that today the Anglican Church holds the very "Faith once for all delivered to the Saints."

It is perhaps, needless to add, that the service of Holy Communion is the one great service of the Church, for which she puts forth her best music, ritual and vestments, and at which it is the duty of all faithful people to be present, whether to communicate, or for worship only.

It might be of interest here to mention that it was an old custom in the Eastern Church, for each communicant to receive the sacred elements in a little dish, or sometimes a spoon, so as to avoid the falling of any of the blessed particles;

but owing to the worldliness of these people, who tried to excel each other by the superbness and richness of the jewels which were set in these receptacles, the custom had to be abolished, and has long since passed away.

There is also a beautiful idea, and we believe the soundest Churchmen hold to it, that if at a dying moment, on a battlefield, or away from all companionship, a person can make a last communion by plucking a blade of grass, or some other fruit of the earth, and in simple faith ask our Lord to make it His Body and Blood; that then to all purposes and intents he is in reality partaking of the virtue of the Blessed Sacrament by the special act of God.

. . . . . .

It is a wonderful thing, this great gift of our Lord to us, the giving of His Blessed Body and Blood to us poor sinners, the being made *one with Him* by means of this Holy Sacrament.

Do we sufficiently realize it, do we feel sufficiently thankful, do we recognize the wonderful love and mystery of it all?

How often do men approach and receive our Lord, hardly appreciating all that it means, or else making a communion only as a formal duty

which they feel must be done; and how many (and this is far worse) stay away from the Lord's Supper and care not for it!

The Greek word "Eucharist" means *Thanksgiving*, and it is with this feeling all should approach.

We should try to think each time, that it is commemorating Christ's death on the Cross for us; that it is also repeating the celebration of the Lord's Supper as instituted by Jesus Himself.

Can we think of the terrible agony of Calvary when our Lord in His humanity suffered the pains of the nailing in His hands and feet; and when He suffered in spirit, seeing the people He came to save crucify Him, and laugh and mock Him who was dying for them;—can we think of this, and stay away from the Blessed Sacrament?

Again, when we think that He Himself instituted this same sacrament, to help us in trouble, to comfort us in sorrow, to bear our burdens, to give us light on our earthly pathway, to help us bear patiently our trials, how can we wish to stay away?

He calls us, He enjoins and commands it. We should love to obey. Rather should we with love, and awe and reverence, long to make our frequent

communions, doing it in simple faith, and trying to follow out His commands.

It is out of reverence and from a desire to show some self sacrifice, that since apostolic ages it has been the custom to go fasting, and early in the morning, to this great Sacrament, fittingly called the Blessed Sacrament, and doing this brings all the greater blessing. It is supposed our Blessed Lord did not institute the Blessed Sacrament until after midnight.

Tertullian, St. Cyprian, St. Basil, St. Ambrose, St. Chrysostom, the great St. Augustine, the Venerable Bede, many of the Archbishops of Canterbury, and scores of noted divines from apostolic ages down, have all left written testimony, that it was always the custom to make FASTING COMMUNIONS.

Jeremy Taylor says, fasting "is a Catholic custom . . . he that despises this custom gives nothing but the testimony of an evil mind." Several of the great Councils of the Church enjoined fasting, and there is a canon dated 960 in the Anglican Church, never repealed, which forbids any but *fasting communion,* save in extreme sickness.

There is absolutely no doubt that fasting

Communion was the custom of the early Church and has been the habit and rule ever since; and it is positively one's duty to go to that great Mystery *fasting*.

When incapacitated by sickness or weakness, it is different, but even here, whenever possible, the Church desires it. It is not God's wish, we may be assured, to have one's health injured—but in ordinary cases no harm will result from making a fasting communion, and we should always be on our guard against the danger of deceiving ourselves into thinking that sloth, laziness or self indulgence are not what they are, but that we are ill, and unable to make the fast.

Perhaps the best way, for a really ill person, is to receive Holy Communion at home, as provided in the Book of Common Prayer. What is right, in regard to our communions, and how often we should receive, is a matter for the individual conscience under proper advice and guidance, to settle. We should remember, however, that the Church has always required fasting communion, and only extreme sickness is an exception. And also that she enjoins all to a frequent reception. "As *oft* as ye receive this," etc.

In the early days people received daily; now

once each week is generally about as often as is advisable for a person living as most people do, such very active lives, and for some even less frequently may be the better.

But above all things should we *desire to go* not as a duty to be got over, but as A WORSHIP OF LOVE, having a longing to receive the Sacrament of our Blessed Lord's Body and Blood, whereby alone we are saved. Read these beautiful words of Charles Reade:

"Oh Christian soul, look on the wounds of the suffering One, the blood of the dying One, the price paid for our redemption: these things, oh, think how great they be, and weigh them in the balance of thy mind: that He may be wholly nailed to thy heart, who for thee was all nailed unto the cross. For do but call to mind the sufferings of Christ, and there is naught on earth too hard to endure with composure."

If we could say them truthfully each one would be the better.

In closing this brief paper, let us remember the two great injunctions of our Blessed Lord:

"Except a man be born of water and of the

Spirit, he cannot enter into the Kingdom of God" (St. John iii, 5).

"Except ye eat the flesh of the Son of Man and drink His Blood, ye have no life in you" (St. John vi, 53).

And believing our Lord's words, in these two great Mysteries of the Faith, let us thank Him that we are so blessed as to be able to accept and believe them truly; and in all charity let us work and pray that those who do not, may come at last to understand and follow them, hoping that they and we may sometime attain that everlasting Life, promised to all who love and obey Him.

REFERENCES:

Walker's "The Ritual Reason Why."
Little's "Reasons for Being a Churchman."
Wilberforce's "The Doctrine of the Holy Eucharist."
Fiske's Sermon on "The Real Presence of Christ," etc.
Editor of Priest's Prayer Book, "The Christian Passover."
Jewell's "The Special Belief and Objects of Catholic Churchmen."
Dr. Pusey.
Bishop Jeremy Taylor.
Wheatly, "On the Common Prayer."
Quotations given from patristic and other writings.

The Catholicity of the Anglican Church.

III.

The Catholicity of the Anglican Church.

SINCE the great Catholic revival, or Oxford movement, the Anglican church with her offspring in America and the colonies, has budded into new life; and as the last years of this century are closing in, they see her pushing forward the cause of Christ with a new energy, zeal and power, strong in the knowledge of her divine origin, and strong in her Catholicity.

Learned bishops, faithful priests and deacons, eloquent preachers and noble laymen are working as they never have done before. Among the rich and the poor, the high and the low, amid palaces and filthy slums; in our own land and in distant heathen climes, these faithful and devoted servants of our Blessed Lord are going, winning their way by charity and love, as they teach the

Christian religion in the purity of the primitive church, and preach Christ crucified.

Many people—deep thinkers and learned men, who seem to interpret the drift of the times—see in this new enthusiasm of this branch of the Catholic church the leaven which in time is to leaven the whole religious world; and as we view the church at large and see the rapid strides she is making, truly this hope seems not without foundation, at least among the English speaking races.

First, it may be well to call attention to the fact that many people have the mistaken idea that the church depends upon the Bible, seemingly ignorant that the New Testament, which tells of Christ and the Christian church, was not written until several generations after the organization of the church. Christ founded His church, sent forth His church, inspired His church; the Bible came afterwards, being written by the Apostles whom our Blessed Lord had first sent out into the world. The Epistle of Saint James, written about 50 A. D., is supposed to have been the first portion of the New Testament.

So then the church made the Bible, not the Bible the church, and the Catholic Faith existed before the Scriptures were put in writing.

THE CATHOLIC FAITH is "the Faith once for all delivered to the Saints." It is the belief held by the Holy Catholic Church, as expounded in the Holy Scriptures (afterwards written), shown forth in her creeds, determined by the "concensus of opinion" of the Fathers and Teachers, and as stated or approved by the first six General or Œcumenical Councils, (those of Nice 325 A. D., Constantinople 381 A. D., Ephesus 434 A. D., Chalcedon 451 A. D., Constantinople 553 A. D., Constantinople 680 A. D).

THIS BIBLE of ours is truly a glorious book, and should be accepted wholly as an inspired work, as "the infallible and undeceivable Word of God." The Old Testament is chiefly a record and a history of the Jewish nation, foretelling the coming of the promised Messiah, and also contains genealogies, family histories, and the prediction of God's chosen prophets.

Our translation of the Old Testament is made directly from the Hebrew version. The Septuagint, or noted Greek version, was made by seventy scholars. An old tradition states that King Ptolemy Lagi asked of the Jews a Greek translation of Scripture for his Alexandrian library. They sent seventy scholars to him, who on being sep-

arated into different cells, started on the work. When the seventy copies were compared they agreed word by word!

The New Testament tells of Christ, His commands and teachings, and the organization of the church, with instructions and explanations, as further contained in the several Epistles.

The Gospels of St. Matthew, St. Luke, and St. Mark are believed to ante-date 70 A. D., as they all foretell the destruction of Jerusalem, which took place about 70 A. D. under Vespasian. If the Gospels had not been written previously, there would have been mention of the destruction as accomplished instead of foretelling it.

This New Testament was written in Greek, and our English translation is one made after a careful comparison of the original Greek MSS, various versions and the Latin translation of St. Jerome.

No book in the world has as strong proofs of its authenticity as the Bible. We know the MSS of the Old Testament were carefully preserved as the historical record of the Jews; and the New Testament was so loved that many careful copies were made and distributed widely. No one doubts the genuineness of a Virgil or a Homer, and yet

the earliest copies of their works only date back to the tenth century!

Space will not allow us to go deeply into this profound subject of the authenticity of our Bible, but the following facts should be sufficient to prove it conclusively.

First, the Old Testament is vouched for by the Jewish nation; Josephus, the great historian, and numerous heathen writers, attest its truth; the facts of history, the names of towns and the physical allusions are accurate even in minor details.

Second, the New Testament was written in Greek, the language of the literary world at that time; Christian writers of the time refer to it or quote it; the records contain accounts of contemporary personages; and the references to people and places can all be verified.

Of ANCIENT MANUSCRIPTS, the earliest one of the Hebrew Old Testament belongs probably to the eighth century. There are also what are called Synagogue rolls, written on fine skins, and still to be found in the Imperial Library at St. Petersburg.

Of the New Testament there are *three* very ancient Greek MSS. still extant, ranging between

300 and 450 A. D. One of these, called the *Alexandrian,* is in the British Museum, London; the second, the *Sinaitic,* is in St. Petersburg; the third is in the Vatican Palace at Rome, this last being the most perfect. The one in the British Museum was given to King Charles I, by the Patriarch of Constantinople. The Sinaitic MS. was found in a Monastery at Mount Sinai by Dr. Tischendorf in 1859, being in an old scrap basket of old papers, and thought to be worthless.

Dr. Tischendorf was delighted with his discovery, and his story is very amusing, of the way wherein the monks became suspicious and refused him the MS, how an Englishman came there and overlooked it, and how the Emperor of Russia finally commissioned him to buy it for the Russian collection of ancient records.

These three rare MSS. are very perfect.

Besides these there are some 1500 copies or versions of these ancient MSS., another strong proof; while still another proof of the authenticity of our Bible is that the Fathers quote it liberally and freely.

Our English translation (the Authorised version) is a version to be proud of, and the language has endeared the book to all who have sought its

pages for aid and comfort, always to find it. About ten English versions preceded it, those of Wicliffe, Tyndale, Coverdale, and the Bishops' translation being considered the best.

With these proofs, external and internal, before us, the reader cannot fail to see that no book in the world has such a weight of evidence in its support. Indeed, the authenticity of the Bible is proven beyond peradventure. How much should Almighty God be thanked that almost nineteen centuries after the New Testament was written, we should be reading the same inspired records as the Apostles had!

Turning to this Bible we find that the Church of Christ was continually foretold by the priests and prophets of the Jews; that St. John the Baptist, the Forerunner of Christ, prepared the way for it, crying in the streets "Repent ye, repent ye, the KINGDOM OF GOD is at hand" (This Kingdom of God is Christ's Catholic Church).

During our Blessed Lord's ministry, we find "church" and "kingdom" are used as synonymous terms; and more than half of His parables directly refer to His church (Read St. Matthew xiii; St. John xv, xvii, x; St. Luke v. etc.)

In St. Luke viii, 10, Christ tells the Disciples

about this Kingdom; in St. Luke xxii, 29, and St. Matthew xxviii, He appoints and commissions this church to them, giving them power to remit or retain sins, and to hand down their ministerial power in direct succession by the "laying on of hands." (Apostolic succession is easy enough of credence, even from a critical standpoint, when one considers that the lives of twenty-five persons of average longevity would extend back in a chain to apostolic days!)

The Bible being true, the Divine Institution of the Church of Christ being true, let us see how the primitive church followed and taught this truth. It is a simple task, for the writings of most of the Fathers are still extant, in whole or in part.

We have not space to go into this, but taking the Creeds as an exposition of the Faith, we find that substantially the same as the Apostles' Creed, as we have it now, is quoted by St. Irenæus (2nd century); by Justin Martyr (A. D. 150); by St. Polycarp (St. John's own disciple) A. D. 68-155; by St. Ignatius (contemporary of all the Apostles); while the Nicene Creed A. D. 325, and Athanasian Creed about 430 A. D. only repeat more fully the same belief.

Further, our Liturgy (Holy Communion office) agrees substantially with the early Liturgies, called those of St. James, St. Mark, St. Peter and St. John; and a writing called "Didache of the Apostles" agrees in all points with our pure and unaltered faith.

Now turning to a letter of Justin Martyr (about 140 A. D.) we find he tells us that at their religious services in his day the writings of the prophets, or apostles, were read, a sermon was preached, prayers were said and the Holy Eucharist was celebrated.

Also in a letter of Pliny to the Emperor Trajan (A. D. 112), he says the Christians were accustomed to meet before *daylight* to celebrate the Eucharist.

THE ANGLICAN CHURCH and her offspring verily has "the Faith once for all delivered to the Saints," and she is indeed a close follower of Apostolic doctrine. Some minor points or ceremonies we might wish to see revived, but in all necessary doctrine and practice she is a firm exponent and defender of the Catholic Faith.

First; she has the Episcopacy—the orders of Bishops, Priests, and Deacons, in the certain line of the true Apostolic succession. Her validity is

undeniable. (Pope Pius IV. requested the council of Trent to declare English orders *not valid, but it refused to do so.)*

The Roman church pretended to doubt the consecration of Archbishop Parker, at the time of the Reformation, though the Roman Bishop Bonner and many others admitted it; but since the documents affirming it have been found, the Roman Catholic writers generally have dropped the point. In fact it is undeniable, for of the Bishops, Barlow of Bath and Wells, Scory of Chichester, Miles Coverdale of Exeter, Hodgkins, Suffragan of Bedford, who joined in the "laying on of hands," two of these had been made Bishops by the *Latin form* in Henry VIII's time, and two by the English form in Edward VI's time. Suppose this was not so—*though it is*—nevertheless it would not affect the validity of Anglican orders, for later on in the seven Bishops, Sancroft, Lake, Trelawney, Ken, White, Lloyd, and Turner, all of whom were sent to the Tower in King James II's reign and then liberated, we find *four* lines of succession meet, viz: the Italian, the Irish, the Scotch and the English. We may thank these Bishops for saving the Church of England, and

by so doing giving undoubted validity to her Orders.

As to the founding of the Church in Britain, one tradition says that St. Paul himself planted it there. Another tradition says that St. Joseph of Arimathea (who begged the Body of Jesus and took It from the Cross) with the two Mary's and other holy women, came to Avalon, now Glastonbury, bearing the Holy Grail (the Chalice our Lord used at the Institution of the Blessed Sacrament) and built a chapel there. Certain it is, a church was in Britain before Augustine and his followers came thither, even if these traditions may not be—though very probably they are,—true.

Second; Anglican priests, being properly ordained, can celebrate the two greater Sacraments, and the five lesser ones. Christ says "except a man be born of Water and of the Spirit, he cannot enter the Kingdom of God," "Except ye eat the Flesh of the Son of man and drink His Blood ye have no life in you," two positive declarations, which are strictly fulfilled in our ministrations.

A Sacrament is "an outward and visible sign of an inward and spiritual grace;" so in Baptism the outward sign is water, the inward grace a "Death

unto sin" and a "new Birth;" in Holy Eucharist bread and wine (the elements) are the signs, Christ's Body and Blood really present under the form of bread and wine, the grace conveyed. We must believe this, for CHRIST SAYS IT, and it is His teaching and that of the Apostles, of the Fathers, St. Irenæus, St. Ignatius, St. Chrysostom, St. Cyril. St. Clement, etc., and of the English Divines Geste, Wheatly, Ussher, Ken, Jeremy Taylor, Pusey, Keble and a host of others.

Third; the Anglican Church has the Liturgy, the prayers, and the fellowship. The liturgy is based chiefly on the one supposed to have been compiled by St. John at Ephesus.

Fourth; the Anglican Church advocates confession to God direct, or if necessary, to a priest, who has power to absolve the penitent; (see St. John xx, and Prayer Book office for the Ordering of Priests).

Fifth; the Anglican Church has orders of noble clergy, and holy women, who lead celibate lives, taking certain vows upon them. It is the abuse of this idea, not the proper use, which made it once repugnant. In many fields, unmarried priests can do far better work for the Church, and being unmarried, undergo far less suffering

and anxiety, as their stipends are so small. Celebate orders have rapidly multiplied of late and the devotion, earnestness and sincerity of purpose of these self-sacrificing men and women should win the love and admiration of all—not their ridicule or condemnation.

Sixth; the Anglican Church believes in prayers for the faithful departed. She believes that during life God gives the human soul sufficient grace to escape damnation, and that the soul's probation consists in the struggle *during life* against sin and Satan; after death each soul goes to the place of departed spirits to await the Judgment; and it is a devout belief that our prayers benefit the dear departed ones, while they help and comfort us. The Church's warrant for this belief is in the Bible itself, where we read that St. Paul himself prayed for the dead Onesiphorus (II Epistle to St. Timothy); again, the inscriptions in the catacombs where the Christians were wont to bury their dead show it indisputably; the fathers of the Church believed and taught this doctrine, as we find in the writings of Ambrose, Augustine, Tertullian, Chrysostom, Eusebius and others; the Primitive Liturgies all had prayers for the dead. Such eminent leaders as Archbishops Ussher and

Laud, Bishops Jeremy Taylor, Andrewes, Ken, Heber; also Wesley, Keble and a host of others all profess this same belief.

Seventh; The place of Departed Spirits: It is a Catholic belief that the soul after death grows, develops and increases in spiritual grace. There is a steadily advancing progress. We are told that nothing defiled can enter Heaven. If a man dies repentant at the last moment, after a bad life, he is forgiven, yet he is not directly fitted for Heaven, but undergoes in Paradise a change. The Church does not hold that this disembodied state will affect the final judgment—but believes that we are judged by what is done in our earthly lives. But the Church does believe that the soul in Paradise advances and grows in grace, until the last trump. And the Church also believes the good and bad in the place of departed spirits are not together, but that there is a gulf fixed between. This the parable of Lazarus bears out. Also our Lord told the thief, when on the cross, "This day shalt Thou be with Me in Paradise." Revelation further adds to this proof that the souls are consciously waiting in Paradise, when St. John speaks of the souls beneath the altar crying out "How long!"

L. of C.

Many of the Fathers teach that the Saints and Martyrs who died do not wait, but have already been admitted to Heaven, and there already behold "the Beatific Vision," and "see God face to face."

Grateful then are we, for these evident tokens of the genuine Catholicity of our Anglican communion, in all her scattered branches, now spread abroad into all parts of the world. Grateful too, that God has placed our lot in this fair heritage, free from those departures from real Catholicity, seen in the wild vagaries of sectarianism on the one hand, with their untold destructive tendencies; and in those many foreign accretions to the old faith which mediæval and modern Rome has seen fit to make, on the other. Thankful that we have not the dreadful abuses of Mariolatry to explain away, with its manifold evils in the undue exaltation of the Blessed Virgin Mary, in the making of her the real centre and focus of divine worship, as Roman devotional books so manifestly show. Thankful that we are not burdened with the recent additions to the ancient faith, such as the dogma of the Immaculate Conception of the Blessed Virgin, rejected by the Council of Trent, but finally adopted in 1854, under Pius IX, and

now formally made an Article of Faith, belief in which is necessary to the soul's salvation. More thankful still that the dogma of Papal Infallibility, with its long array of contradictions and falsehoods in the lives of other popes, is not ours to believe, under peril of damnation. This last accretion to the Roman Creed, called by some of its more ardent upholders a "triumph *over* history," known to others as a flat contradiction of the real voice of Catholic history—was added only in 1870. No protestant abuse of this special doctrine begins to equal in virulence and antagonism the continuous and fierce opposition to it within the Roman obedience up to 1870, and constantly showing itself in many quarters since.

But while thus mindful of these sad diversions from the old and apostolic faith of the ages, let us never fail to "pray for the peace of Jerusalem;" pray that some day, in God's gracious mercy, there shall once again, as in the olden days, be the "one fold, under one Shepherd;" united again in the bonds of love, within "the Faith once for all delivered to the saints," to be kept "pure and undefiled, unto the judgment of the last day."

REFERENCES:

Cutts's "Turning Points, of General Church History."
Smyth's "How we got our Bible."
Appendix in Church of England Bible.
Luckock's "After Death."
Lane's "Illustrated Notes on Church History."
Little's "Reasons for Being a Churchman."
Quotaticns from Patristic writings.

COMPARATIVE

Saint James.	Saint Mark.	Saint Peter.
1. Kiss of Peace.	1. Kiss of Peace.	1. Lift up your heart
2. Lift up your hearts.	2. Lift up your hearts.	2. Tersanctus. (3)
3. Tersanctus.	3. Prayer for the living. (7)	3. Prayer for the livi
4. Commemoration of Institution.	4. Prayer for the dead. (8)	4. Prayer for descent Holy Ghost. (6
5. Oblation.	5. Tersanctus. (3)	5. Commemoration stitution. (4)
6. Prayer for descent of Holy Ghost.	6. Commemoration of Institution. (4)	6. Oblation. (5)
7. Prayer for the Living.	7. Oblation. (5)	7. Prayer for the dea
8. Prayer for the dead.	8. Prayer for descent of Holy Ghost. (6)	8. Union of Element
9. Lord's Prayer.	9. Union of Elements. (10)	9. Lord's Prayer (
10. Union of Consecrated Elements.	10. Lord's Prayer. (9)	10. Kiss of Peace. (
11. Communion.	11. Communion.	11. Communion.
12. Thanksgiving.	12. Thanksgiving.	12. Thanksgiving.

LITURGIES.

	Saint John.	Holy Communion Service in American Prayer-Book.
(2)	1. Prayer for the living. (7)	1. Prayer for living. (7) } In prayer for the Church
	2. Prayer for the dead. (8)	2. Prayer for the dead. (8) } Militant.
(7)	3. Kiss of peace. (1)	3. Exhortation, Confession, Absolution, (1) Which corresponds to the Kiss of Peace.
the	4. Lift up your hearts. (2)	4. Lift up your hearts, etc. (2)
	5. Tersanctus. (3)	5. Tersanctus. (3)
In-	6. Commemoration of Institution. (4)	6. Prayer of Humble Access followed by Commemoration of Institution. (4)
	7. The Oblation. (5)	7. The Oblation. (5)
(8)	8. Prayer for descent of	8. Invocation or prayer for descent of
10)	Holy Ghost. (6)	Holy Ghost. (6)
	9. Union of Elements. (10)	9. Communion. (11)
	10. Lord's Prayer. (9)	10. Lord's Prayer. (9)
	11. Communion.	11. Thanksgiving. (12)
	12. Thanksgiving.	12. Gloria in Excelsis.

BX
5949
A1

LIBRARY OF CONGRESS
0 021 897 758 3